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THE
MOTHER'S CATECHISM

FOR THE
YOUNG CHILD;
OR,
A PREPARATORY HELP FOR THE YOUNG
AND THE IGNORANT.

IN ORDER TO THEIR EASIER UNDERSTANDING
The Assembly's Shorter Catechism:

TOGETHER WITH
HISTORICAL QUESTIONS OUT OF THE BIBLE, AND
FORMS OF PRAYER FOR CHILDREN.

"Train up a child in the way he should go; and when he is
old, he will not depart from it."—PROVERBS xxii. 6

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THE MOTHER'S CATECHISM.

BY THE REV. JOHN WILLISON.

Quest. Who made you?

Ans. God.

Q. Who is it that redeems you?

A. Christ.

Q. Who is it that sanctifies you? A. The Holy Ghost.

Q. Of what are you made?

A. Of dust.

Q. What doth that teach you?

A. To be humble and mindful of death.

Q. For what end were you made? A. To serve God.

Q. What way should you serve God?

A. By obeying his commands and trusting in him, by reading, hearing, prayer, and praise.

Q. What is the chief thing you should remember in the days of your youth?

A. My Creator and Redeemer.

Q. Where lies your chief happiness?

A. In the enjoyment of God.

Q. What doth God chiefly require of you?

A. To believe and obey him.

Q. What is the rule of your faith and obedience?

A. The Holy Scriptures.

Q. Where are they contained?

A. In the Old and New Testaments.

Q. How does the Old Testament begin and end?

A. It begins with the book of Genesis and ends with Malachi.

Q. How does the New Testament begin and end?

A. It begins with Matthew and ends with Revelation.

Q. Is not the Bible the best book in the world? A. Yes.

Q. Why so? A. Because God is the Author of it, and its words are indited by him.

Q. Should you not be busy learning to read and understand them? A. Yes.

Q. What is God?

A. He is a Spirit.

Q. What is a spirit?

A. An invisible being, that is not made up of flesh and blood, as we are.

Q. Are there any spirits besides God? A. Yes.

Q. What are they?

A. Angels and souls of men.

Q. How do they differ from God? A. Angels and souls of men are but finite and created spirits, but God is an infinite and uncreated spirit.

Q. Had God any beginning?

A. No.

Q. Will he have any end? A. No.

Q. Is he from everlasting to everlasting? A. Yes.

Q. Had angels and souls of men a beginning? A. Yes.

Q. Who gave it them? A. God.

Q. Will they have an end?

A. No.

Q. Is not God far more glorious than we can conceive? A. Yes.

Q. How many Gods are there?

A. There is but one only.

Q. How many persons are there in the Godhead? A. Three.

Q. Who are they?

A. The Father, the Son, and the Holy Ghost.

- Q. Are not these three the same in substance? A. Yes.
- Q. Had the world a beginning? A. Yes.
- Q. Who made it? A. God.
- Q. Of what did he make it? A. Of nothing.
- Q. By what did he make it? A. By the word of his power.
- Q. In what time did he make it? A. In the space of six days.
- Q. In what condition did he make all things? A. He made all things very good.
- Q. On which of the days was man made? A. On the sixth.
- Q. What did God on the seventh day? A. He rested from all his works and sanctified the Sabbath to himself.
- Q. Who was the first man in the world? A. Adam.
- Q. Who was the first woman? A. Eve.
- Q. In what state were they created? A. In a holy and happy state.
- Q. Were they free from all sin and misery? A. Yes.
- Q. Did they abide in this state? A. No.
- Q. How fell they from it? A. By breaking covenant with God.
- Q. How many covenants hath God made with man? A. Two.
- Q. What are these? A. The covenant of works and the covenant of grace.
- Q. With whom did he make the covenant of works? A. With our first parents, Adam and Eve.
- Q. Was it made in their own name only? A. No, not in their own, but in the name of all their posterity.
- Q. With whom did God make the covenant of grace? A. With the elect in Christ, or with Christ in the elect's name.
- Q. Who are the elect? A. Those whom God chose from all eternity, and gave to Christ to be redeemed from wrath.
- Q. What was the condition or tenor of the covenant of works? A. Do this and live.
- Q. What is the condition or tenor of the covenant of grace? A. Believe on the Lord Jesus Christ, and thou shalt be saved.
- Q. Why is the first covenant called the covenant of works? A. Because works or obedience was the condition of it.
- Q. What sort of obedience did it require? A. Perfect obedience.
- Q. Why is it called the covenant of life? A. Because life was the reward promised for keeping it.
- Q. What sort of life did it promise? A. Life temporal, spiritual, and eternal.
- Q. What was the penalty threatened for breaking this covenant? A. Death; for God said, 'In the day thou eatest thereof, thou shalt surely die.'
- Q. What sort of death was it? A. Death temporal, spiritual, and eternal.
- Q. What is death temporal? A. The separation of the soul from the body.
- Q. What is death spiritual? A. The separation of the soul from God.
- Q. What is death eternal? A. The separation of both soul and body from God for ever.
- Q. Did our first parents keep the covenant of works? A. No.
- Q. How did they break it? A. By eating the forbidden fruit.
- Q. Who forbade them to eat it? A. God.
- Q. Who bade them eat it? A. The Devil.
- Q. Was their eating it a great sin? A. Yes.

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Q. What made it so?

A. Because, in doing it, they disobeyed God, sinned against the clearest light, were unthankful to God, discontented with their condition, and believed the devil rather than God.

Q. Did our first parents and all their posterity hereby incur the penalty of the first covenant? A. Yes.

Q. Did they die that very day they ate the forbidden fruit?

A. They died spiritually that day, and also became liable to temporal and eternal death.

Q. Did they not lose great happiness by their fall? A. Yes.

Q. What lost they?

A. They lost the image of God, and communion with God.

Q. What mean you by the image of God which they lost?

A. That holiness and purity implanted in their nature by creation, which is also called original righteousness.

Q. What mean you by communion with God which they lost?

A. The sweet converse and fellowship which our first parents had with God before the fall.

Q. Is there not a way to recover these choice blessings?

A. Yes, by Jesus Christ.

Q. Are you liable to all these losses and miseries which Adam brought on himself by the fall?

A. Yes.

Q. Are you guilty of Adam's first sin? A. Yes.

Q. How can that be, seeing you were not then born?

A. Because Adam in the first covenant represented me, and stood bound for me, and all his posterity.

Q. In what estate is man born now? A. In an estate of sin and misery.

Q. Brought you any sin into the world with you? A. Yes.

Q. What do you call it?

A. Original sin.

Q. What is that sin?

A. The sin that is conveyed to me by my parents from Adam.

Q. Are you both guilty and filthy by this sin? A. Yes.

Q. Is your nature both corrupted and defiled by it? A. Yes.

Q. How know you that?

A. Because I feel my heart naturally backward to that which is good, and prone to that which is evil.

Q. Is original sin enough to damn you though you had no more? A. Yes.

Q. What more sin have you than original sin?

A. I have actual sin also.

Q. What is actual sin?

A. The sin I daily commit in thought, word, and deed.

Q. Is not original sin the spring of all actual sin? A. Yes.

Q. Are you not become miserable as well as sinful by the fall? A. Yes.

Q. What are the miseries which the fall brought upon us?

A. They are threefold: temporal, spiritual, and eternal.

Q. What are the temporal miseries?

A. They are the troubles and afflictions of the body.

Q. What are these?

A. Such as famine, wars, pestilence, poverty, reproach, sickness, and the pains of death at last.

Q. What are the spiritual miseries we are liable to by the fall?

A. They are the plagues and diseases of the soul.

Q. What are these?

A. Such as the loss of God's image and communion with him,

blindness of mind, hardness of heart, sacredness of conscience, weakness of memory, & the like.

Q. What are the eternal miseries we are liable unto?

A. The pains of hell hereafter, which never have an end.

Q. Is there not a remedy for lost man under the breach of the first covenant? A. Yes.

Q. Did God enter into another covenant with us? A. Yes.

Q. What is it called?

A. The covenant of grace.

Q. Why is it so called?

A. Because all things promised in it are of God's free gift, and so even is faith itself, which is the condition required of us, for interesting us in Christ, and the benefits of this covenant.

Q. Is not this covenant more excellent than the first? A. Yes.

Q. Did the first covenant allow of a Mediator? A. No.

Q. Did it admit of repentance, or promise forgiveness of sins?

A. No.

Q. Did it admit of sincere, though imperfect endeavours after obedience? A. No.

Q. Doth the covenant of grace admit of all these? A. Yes.

Q. Can the covenant of grace be broken or dissolved by our sins as the covenant of works was? A. No.

Q. Is this any encouragement to us in sinning?

A. No, but rather to holiness; for we must not sin because grace doth abound.

Q. Why is the covenant of grace so sure and steadfast?

A. Because it hath a divine mediator and surety to answer for us.

Q. Who provided this noble remedy for us? A. God.

Q. What moved him to do it?

A. His own free will.

Q. Did man merit nothing at God's hand in his fallen state?

A. Nothing but wrath for his sins.

Q. How think you to get your sins pardoned? A. By Jesus Christ, the surety of lost sinners.

Q. Will God pardon your sin without satisfaction to his justice? A. No.

Q. Are you then able to satisfy God's justice for your own sin?

A. No.

Q. Is God content to take satisfaction from another in your stead? A. Yes.

Q. But who is able and willing to give that satisfaction for us?

A. Jesus Christ is both able and willing.

Q. Was none able to do it but he? A. None.

Q. Why so?

A. Because none but he could bear infinite wrath.

Q. Who is this Jesus Christ?

A. He is the eternal Son of God, and the second person of the glorious Trinity.

Q. Hath God any other who are called his sons, besides our Lord Jesus Christ? A. Yes.

Q. Who are these?

A. Angels and believers.

Q. Is there not a great difference betwixt these and Christ?

A. Yes.

Q. How are angels the sons of God?

A. By immediate creation. In this sense Adam is called the son of God.

Q. How are believers the sons of God? A. By regeneration and adoption?

Q. How is Christ the Son of God?

A. By eternal generation, and therefore is called his only Son.

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Q. What hath Christ done for lost sinners?

A. He hath undertaken to be a Mediator betwixt God and them in the covenant of redemption.

Q. Whom doth he redeem?

A. The elect.

Q. From what doth he redeem them? A. From sin and hell.

Q. What way did Christ perform his undertaking? A. He took our nature upon him, and shed his precious blood for us.

Q. How many natures hath Christ? A. Two.

Q. What are these?

A. The nature of God and the nature of man.

Q. Why behoved our Redeemer to be both God and man?

A. He was man to die for us, and God to overcome death.

Q. Had he always these two natures? A. No.

Q. Was he not God from all eternity? A. Yes.

Q. Was he man from all eternity? A. No.

Q. When became he man?

A. In the fulness of time, when the sceptre was departing from Judah.

Q. Will he continue to be both God and man for ever? A. Yes.

Q. How became he man?

A. By taking to himself a true body and soul.

Q. Of whom was he born?

A. Of the Virgin Mary.

A. Had he any father on earth? A. No.

Q. How was he conceived then? A. By the power of the Holy Ghost.

Q. Why was he conceived in this manner? A. That he might be free from original sin.

Q. Had he no sin or pollution whatever? A. No.

Q. Where was he born?

A. In Bethlehem.

Q. Of what tribe came he?

A. Of the tribe of Judah.

Q. Of what family?

A. Of the family of David.

Q. In what condition was Christ born?

A. In a low condition.

Q. What was that?

A. He was born of a mean woman in a stable, and laid in a manger.

Q. Did he lead a mean life in this world? A. Yes.

Q. Why did he all this?

A. For our sakes.

Q. Did he take upon him any of the infirmities of our nature?

A. Such as were sinless and common.

Q. What are these?

A. Such as grief, weariness, hunger, thirst, sleep, sweating, bleeding, and the like.

Q. Wherefore took he these upon him? A. That he might be the more capable to sympathise with us in trouble.

Q. Why is our Redeemer called Jesus? A. Because he

saves his people from their sins.

Q. Why is he called Christ?

A. Because he was appointed and consecrated to his mediatory offices.

Q. How many offices was he appointed to? A. Three.

Q. What are these?

A. The offices of a prophet, of a priest, and of a king.

Q. Have you need of a mediator with all these offices? A. Yes.

Q. Why behoved Christ's mediatory office to be three-fold?

A. To answer our three-fold misery.

Q. What is that? A. Ignorance, guilt, and servitude.

Q. What need have you of

Christ as a Prophet? A. To teach and cure my ignorance.

Q. What need have you of Christ as a Priest?

A. To atone for my guilt, and intercede with God for me.

Q. What need have you of Christ as a King?

A. To deliver me from bondage and govern me by his laws.

Q. How doth Christ cure our ignorance? A. By his word and Spirit teaching us.

Q. How doth he atone for our guilt?

A. By his dying and offering a sacrifice for us upon the cross.

Q. How doth he deliver us from bondage? A. By his

power carrying on a work of conversion and sanctification in us.

Q. What death did Christ die for us?

A. The death of the cross.

Q. What kind of death was that? A. A cursed, shameful, and painful death.

Q. For what end did he die?

A. To be a blessed sacrifice, to satisfy justice for sin, and to reconcile us to God.

Q. What was the sacrifice that Christ offered up for us?

A. It was himself.

Q. Whether did he offer his soul or his body?

A. He offered both for us.

Q. Did he suffer only the pains of death for us? A. He

suffered the pains of hell also.

Q. Did he suffer only the wrath of men and devils for us?

A. He suffered the wrath of God also.

Q. Did he suffer only in his body for us? A. He suffered in his soul also.

Q. Where did he that especially? A. In the garden, and on the cross.

Q. How do you know that he suffered in his soul there?

A. By the bloody sweat, and the words which he spake at those times.

Q. Was God's justice fully satisfied with what Christ suffered for his people? A. Yes.

Q. Will God seek no more satisfaction for them? A. No.

Q. How know you that?

A. Because Christ said on the cross, 'It is finished, and then gave up the ghost,' and afterwards was raised from the grave.

Q. What became of Christ after he died? A. His body was buried in the grave and his soul went to paradise.

Q. Did the union betwixt Christ's two natures still continue, notwithstanding of his death? A. Yes.

Q. Did he continue long in the state of the dead? A. No.

Q. When did he rise from the grave? A. On the third day after his death.

Q. What day of the week was that? A. It was the first day of the week, and hence called the Lord's Day.

Q. Was the Sabbath at that time changed from the seventh to the first day of the week?

A. Yes.

Q. Wherefore was this change then made?

A. In honour of our Redeemer, and that we might constantly keep up the memory of his glorious resurrection, and victory over all his and our enemies.

Q. Who are these enemies?

A. The devil, the world, sin, death, and hell.

Q. Did Christ see corruption in the grave? A. No.

Q. How came that? A. Because he was without sin.

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Q. By whose power rose he?

A. By power of his Godhead.

Q. Why did he rise?

A. To show that justice was
fully satisfied, and his enemies
wholly conquered.

Q. How long stayed Christ on
earth after he rose?

A. Forty days.

Q. How was he employed
during that time?

A. Confirming his disciples
and instructing them in things
concerning the kingdom of God.

Q. What did he afterwards?

A. He ascended up to heaven.

Q. Where sits he there?

A. At the right hand of God.

Q. What is he doing?

A. Making intercession for us.

Q. Will he ever come again to
the world?

A. Yes.

Q. When? A. At the last day.

Q. Doth any man know when
that day will be?

A. No.

Q. Why doth God keep that
day hid from us?

A. That we may watch every
day and be still upon our guard.

Q. In what manner will Christ
come again?

A. In a most glorious manner,
attended with his holy angels.

Q. For what end will he come?

A. To judge the world.

Q. Whom will he judge at that
day?

A. Both the quick and
the dead; all that ever were,
are, or shall be in the world.

Q. Will all that are then dead
be then raised from their graves?

A. Yes.

Q. With what bodies will they
rise?

A. With the self-same
bodies they had as to substance,
though different in qualities.

Q. How will the dead be raised?

A. By the powerful voice of
the Archangel, and the sound
of the last trumpet.

Q. Will there not be a great
difference betwixt the resurrec-
tion of the righteous and the
wicked? A. Yes.

Q. What will that be?

A. The righteous will rise with
glory and triumph; but the wic-
ked with trembling and horror.

Q. Must they all come to the
judgment-seat of Christ? A. Yes.

Q. Who will bring them?

A. The angels.

Q. Whom will he set on his
right hand? A. The righteous.

Q. What will their sentence
be. A. 'Come, ye blessed of
my Father, inherit the kingdom
prepared for you from the
foundation of the world.'

Q. Whom will he set on his
left hand? A. The wicked.

Q. What will their sentence
be? A. 'Depart from me, ye
cursed, into everlasting fire, pre-
pared for the devil & his angels.'

Q. Who are those that will be
counted righteous in that day?

A. Only those who are clothed
with the righteousness of Christ.

Q. Can nc man stand in his
own righteousness at that day?

A. No.

Q. Why so?

A. Because all our righteous-
ness is as filthy rags before God.

Q. What mean you by the
righteousness of Christ?

A. His obedience both active
and passive.

Q. What is his active obedi-
ence?

A. His holy life,
whereby he fulfilled the whole
law, performing the duties it
commandeth in our stead.

Q. What is his passive obedi-
ence?

A. His suffering all the
penalties and punishment due
to us for breaking the law.

Q. What way doth the right-
eousness of Christ become ours?

A. By imputation on God's part, and believing on our part.

Q. When doth God impute his righteousness to us?

A. When we lay hold thereon by faith for justification.

Q. Is any man justified before God, by faith without works?

A. No.

Q. Whether, then, are we justified by faith or by works?

A. By faith only.

Q. Is there any worth in faith as it is a grace in us, to obtain our justification before God?

A. No.

Q. How then doth faith justify us, or make us righteous before God?

A. Only as it is an instrument or hand for laying hold on the righteousness of Christ.

Q. Is Christ's righteousness the only meritorious cause of our justification?

A. Yes.

Q. Is faith the instrumental cause of it?

A. Yes.

Q. Why can no other righteousness but Christ's justify us before God?

A. Because his only is infinitely perfect, and fully satisfies the demands of justice.

Q. Can any man expect to be saved by the righteousness of Christ that liveth still in his sins?

A. No.

Q. Are justification and sanctification inseparable?

A. Yes.

Q. Can we be justified by Christ without a change being made upon us?

A. No.

Q. What is the change that must be made?

A. A very great change; the old nature must be taken away, and a new heart must be given us.

Q. What is the office of the Holy Ghost in the business of man's salvation?

A. To apply Christ's redemption and purchase to the elect.

Q. What way doth he that?

A. By working faith in the heart, and carrying on a work of conversion and sanctification in the whole man.

Q. What are the outward means he commonly makes use of to begin the work?

A. God's word and rod.

Q. What is the first step of the Spirit's work upon man?

A. Conviction.

Q. What doth he convince a man of?

A. Both of his sins and misery.

Q. What is the next step of the Spirit's work in conversion?

A. He maketh discoveries of Christ in his soul.

Q. What doth he next?

A. He draweth out the heart to embrace Christ, and the way of holiness.

Q. What way doth a renewed man evidence the reality of his change?

A. By a true love to God, and obedience to his commands.

Q. How should you love God?

A. With all my heart and soul, and above all things in the world.

Q. How should you obey God's commands?

A. Sincerely, constantly, and universally.

Q. How many commands are there?

A. Ten.

Q. How are they divided?

A. Into two tables.

Q. How many are there in the first table?

A. Four.

Q. How many are there in the second?

A. Six.

Q. What doth the first table contain?

A. Our duty to God.

Q. What doth the second table contain?

A. Our duty to man.

Q. How were the ten commandments at first written?

A. They were written by the finger of God upon two tables of stone.

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Q. To whom did God at first deliver them? A. To Moses.

Q. Where did he that?

A. Upon Mount Sinai.

Q. Can you repeat them?

A. Yes.

Q. Should you not study to understand them? A. Yes.

Q. What command forbids idolatry, or the worshipping of false gods? A. The first.

Q. What command forbids superstition, or the worshipping of God in a wrong way?

A. The second.

Q. What command forbids swearing, or profaning of God's name? A. The third.

Q. What command enjoins you to keep the Sabbath day?

A. The fourth.

Q. How ought you to keep the Sabbath? A. By worshipping of God both in public and private upon it, not thinking my own thoughts, nor speaking my own words, nor doing my own works upon that day.

Q. What command enjoins you to obey your parents?

A. The fifth.

Q. What command forbids you to fight with and hurt your neighbour? A. The sixth.

Q. What command forbids uncleanness? A. The seventh.

Q. What command forbids stealing? A. The eighth.

Q. What command forbids lying? A. The ninth.

Q. What command forbids coveting? A. The tenth.

Q. What is the sum of the ten commandments? A. To love God and my neighbour.

Q. Should you keep all the commands perfectly? A. Yes.

Q. Are you able to do it?

A. No.

Q. Do you break them daily?

A. Yes.

Q. What way do you that?

A. In thought, word, and deed.

Q. Was ever any man able to keep the commandments perfectly? A. Yes.

Q. Who was that?

A. Adam before the fall.

Q. Was there never a man since the fall, able to keep them perfectly?

A. None but Jesus Christ.

Q. Was he a mere man?

A. No.

Q. What was he then?

A. He was both God and man in one person.

Q. What do we deserve for breaking every one of these commands? A. The wrath of God, both here and hereafter.

Q. By whom think you to escape this wrath?

A. By Jesus Christ, who fulfilled the law, and satisfied justice for me.

Q. May every man assert his interest in what Christ hath done and suffered? A. No.

Q. Who are they that may do it warrantably? A. All true believers and sincere penitents.

Q. Who are true believers?

A. Those who have fled to Jesus Christ, and closed with him by true faith.

Q. What is this faith?

A. It is the hand of the soul, that accepts and relies on Christ as the great Saviour and remedy offered to us by God.

Q. For what end is he offered?

A. For life and salvation.

Q. Where is he offered to us?

A. In the Gospel.

Q. Upon what terms is he offered?

A. Freely, fully, and in all his offices, as a prophet, priest, and king.

Q. Who are those that are sincere penitents?

A. Those who have turned to God in Christ, by a true and unfeigned repentance.

Q. What is this repentance?
A. It is a hearty grief for our sins, and turning from them all to Jesus Christ, and the way of holiness.

Q. Is there no way to escape hell but by faith and repentance?

A. No.

Q. Can you repent and believe of yourself? A. No.

Q. How do you know that?

A. God's word tells me so: and besides, I find my heart naturally dead and hard as a stone.

Q. What is it that can quicken the dead soul and break the hard heart?

A. Nothing but God's almighty power and free grace.

Q. Should you not be always looking to that power, and praying for it? A. Yes.

Q. Are you not a stranger to God, and far off from him by nature? A. Yes.

Q. How are you brought near to him?

A. By the blood of Christ.

Q. What are the ordinary means of our acquaintance and communion with Christ?

A. The word, sacraments, and prayer.

Q. How ought you to read and hear the word?

A. With faith, love, and attention.

Q. What is a sacrament.

A. It is a visible sign for showing forth and applying Christ and his benefits to us.

Q. How many sacraments are there? A. Two.

Q. What were the sacraments of the Old Testament? A. Circumcision and the Passover.

Q. Are these now abrogated?

A. Yes.

Q. What are the sacraments of the New Testament?

A. Baptism and the Lord's Supper.

Q. Who appointed them.

A. Jesus Christ, the only Head of the Church.

Q. For what end did he appoint these sacraments?

A. To be seals of the covenant of grace, for confirming his people's faith.

Q. How long will they continue?

A. Till Christ's second coming.

Q. What is the outward element or sign made use of in baptism? A. Water sprinkled on the body.

Q. What is signified by that?

A. The blood of Christ, which washeth away the sin and guilt of the soul.

Q. In whose name were you baptized?

A. In the name of the Father, Son, and Holy Ghost.

Q. What are you engaged to thereby? A. To profess, believe, and obey the holy Trinity; and to renounce the devil, the world, and the flesh.

Q. What are the outward elements in the Lord's Supper?

A. Bread and wine.

Q. What do these signify to us?

A. The body and blood of Christ.

Q. When did Christ institute this sacrament? A. In the same night in which he was betrayed.

Q. For what end?

A. To keep up the remembrance of his death and sufferings among his people, to the end of the world.

Q. Is there any difference betwixt Baptism and the Lord's Supper? A. Yes.

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Q. Do they not both represent, seal, and apply the same thing?

A. Yes.

Q. Wherein then lies the difference?

A. The one is for initiation, the other is for nutrition; Baptism is the door at which God's children must enter, the Lord's Supper is the table at which they must feed.

Q. Is Baptism to be repeated again?

A. No.

Q. Is the Lord's Supper to be frequently received?

A. Yes.

Q. How will you be able to perform your baptismal engagements?

A. I must pray daily to God for strength to enable me, for I have it not of myself.

Q. How many parts doth Prayer consist of?

A. Three.

Q. What are these three?

A. Confession, petition, and thanksgiving.

Q. To whom only should you pray?

A. To God.

Q. In whose name are you to make your requests?

A. In the name of Christ.

Q. In what manner are you to make them?

A. With humility, faith, and fervency.

Q. For what things are you to pray?

A. Only for things agreeable to the will of God.

Q. Hath God given you any directory for prayer?

A. Yes.

Q. What is that?

A. The Holy Scriptures in general, and the Lord's Prayer in particular.

Q. Can you repeat the Lord's Prayer?

A. Yes.

Q. How many parts are there in the Lord's Prayer?

A. Three.

Q. What are these?

A. A preface, six petitions, and a conclusion.

Q. How many of these petitions are for temporal things?

A. There is but one.

Q. Which of them is it?

A. The fourth; to wit, "Give us this day our daily bread."

Q. Why is there but one petition for temporal mercies?

A. To teach us to be much more earnest for spiritual blessings than for temporal good things.

Q. What are those things that you should be most earnest in prayer for?

A. For mercy to pardon my sins, and grace to help me in time of need, and particularly for through-bearing at the hour of my death.

Q. Is there no way to escape death?

A. No.

Q. Why so?

A. Because it is appointed for all men once to die.

Q. Were never any accepted nor freed from death.

A. None but Enoch and Elias.

Q. What became of them?

A. They were translated to heaven without tasting of death.

Q. What brought death into the world?

A. Sin.

Q. What is the means to take sin out of the world?

A. Death.

Q. Are believers never perfectly free from sin till death?

A. No.

Q. What is the sting of death?

A. Sin.

Q. Who hath taken out the sting of death for believers?

A. Christ.

Q. Is death then a punishment to them?

A. No.

Q. Is not death an advantage to a believer?

A. Yes.

Q. Why so?

A. Because it ends his sorrows and begins his joy, being a blessed outlet to all misery, and an inlet to all happiness.

Q. What is the believer's death compared to in Scriptures?

A. To a sleep.

Q. What are their graves compared to? A. To beds of rest.

Q. What do they rest from? A. From Satan's temptations, the world's persecutions, and sin's suggestions.

Q. What is death to a wicked man? A. It is the punishment of sin, and an inlet to eternal misery.

Q. What is the grave to him? A. It is a prison, to reserve his body to the judgment of the great day.

Q. What becomes of the soul at death? A. It returns to God who gave it to get its sentence.

Q. Where doth God send the wicked to? A. To hell.

Q. Who dwells there?

A. The devil and his angels.

Q. What sort of a place is hell?

A. It is a place of torment,

being a lake that burns with fire and brimstone for evermore.

Q. Where do the godly go at death? A. To heaven.

Q. Who dwells there?

A. God and Christ, and the holy angels.

Q. What sort of a place is heaven?

A. It is a most glorious place, where there is fulness of joy, and pleasures for evermore.

Q. What do the wicked in hell?

A. They roar, curse, and blaspheme for ever.

Q. What do the saints in heaven?

A. They admire Christ, sing praises, and rejoice for evermore.

Q. What way shall we win to that blessed place?

A. We must look to Jesus our forerunner, follow the pattern of his life, and rely upon the merits of his death.

HISTORICAL QUESTIONS OUT OF THE BIBLE.

Quest. WHO was the first man in the world? Ans. Adam.

Q. Who was the first woman?

A. Eve.

Q. Whereof was Adam formed?

A. Of the dust of the ground.

Q. Whereof was Eve made?

A. Of a rib from Adam's side.

Q. Where did God put them when they were made?

A. In the garden of Eden.

Q. For what end?

A. To keep and dress it.

Q. Who was the first murderer in the world? A. Cain.

Q. Who was the first martyr in the world? A. Abel.

Q. Which of Adam's sons was the root of the faithful? A. Seth.

Q. Who was the oldest man in the world? A. Methuselah.

Q. How was the old world destroyed? A. By the flood.

Q. When was that?

A. About 1656 years after the creation.

Q. Wherefore was the old world destroyed?

A. Because of their grievous sins against God.

Q. Who were saved from that great destruction?

A. None but Noah and his family.

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Q. How was he saved?

A. By the ark which he built.

Q. How long was he in building the ark? A. An hundred and twenty years.

Q. Why was he so long in building it? A. To give warning to the world, and space to repent of their sins.

Q. Was he therefore called a preacher of righteousness?

A. Yes.

Q. How many sons had Noah?

A. Three: Shem, Ham, and Japheth.

Q. Which of them was the best? A. Shem.

Q. Which of them was the most wicked? A. Ham.

Q. From which of them are we descended? A. From Japheth.

Q. When began the difference of languages?

A. At the building of Babel.

Q. How was Sodom destroyed?

A. By fire and brimstone from heaven.

Q. Were none of that city saved from it? A. None but Lot and his wife, and their two daughters.

Q. What became of his wife?

A. She was turned into a pillar of salt.

Q. What was the cause of this sore punishment?

A. Her looking back to Sodom, and love to the world.

Q. Who is he that is called the Father of the faithful?

A. Abraham.

Q. What was the greatest trial of his faith?

A. The offering up of his son Isaac, at God's command.

Q. How many sons had Isaac?

A. Two: Jacob and Esau.

Q. How many sons had Jacob?

A. Twelve.

Q. Which of them was the eldest? A. Reuben.

Q. Which of them was the youngest? A. Benjamin.

Q. Which of them was sold into Egypt? A. Joseph.

Q. Who sold him?

A. His brethren.

Q. How many tribes were there of the children of Israel?

A. Twelve.

Q. Of which of the tribes did God choose his priests and ministers? A. Of the tribe of Levi.

Q. Of which of them did Christ come? A. Of the tribe of Judah.

Q. How were the Israelites oppressed in Egypt?

A. Their bodies were enslaved, and their males were destroyed in the river Nilus.

Q. Who oppressed them?

A. Pharaoh, king of Egypt.

Q. How many plagues did the Lord send upon Egypt for that?

A. Ten.

Q. How were the Egyptians destroyed at last?

A. They were drowned in the Red Sea.

Q. How were the children of Israel preserved there? A. The Lord divided the Red Sea, so that they went through on dry land?

Q. Who was the man that brought them out of Egypt?

A. Moses.

Q. How were they guided through the wilderness?

A. By a pillar of cloud by day, and a pillar of fire by night.

Q. How were they fed there?

A. By manna from heaven.

Q. How got they drink in that dry desert?

A. The Lord brought water out of the rock, that followed them all the way.

Q. Who were they that the earth opened upon, and swallowed up alive?

A. Korah, Dathan, and Abiram.

Q. Wherefore were they so punished?

A. For rebelling against Moses and Aaron.

Q. How many were of the children of Israel when they came out of Egypt? A. About six hundred thousand.

Q. How many of these went into Canaan?

A. None but Caleb and Joshua.

Q. What became of the rest?

A. They all died in the wilderness.

Q. What was the greatest sin they committed in the wilderness?

A. The making and worshipping the golden calf.

Q. Who was the meekest man?

A. Moses.

Q. Who was the strongest man?

A. Samson.

Q. Who was the most patient man?

A. Job?

Q. Who was the man according to God's own heart?

A. David.

Q. Who was the most beautiful man?

A. Absalom.

Q. Who was the wisest man?

A. Solomon.

Q. Who was Solomon?

A. The son of David, and king of Jerusalem.

Q. Who built the temple of Jerusalem?

A. Solomon, that wise and mighty king.

Q. When was it built?

A. About a thousand years before Christ?

Q. Who were they that were cast into the fiery furnace?

A. The three children, Shadrach, Meshach, and Abednego.

Q. Wherefore was it?

A. Because they would not worship Nebuchadnezzar's golden image.

Q. Who was it that was cast into the den of lions?

A. Daniel.

Q. Wherefore was it?

A. Because he would not forbear praying to God.

Q. Who was it that was cast

into the sea, and swallowed up by the whale?

A. Jonah.

Q. Were all these holy men preserved and delivered?

A. Yes; by the power and mercy of God.

Q. About what time was it that our Saviour was born?

A. About four thousand years after the creation of the world.

Q. Who was King in Judea then?

A. Herod.

Q. Who was Emperor of Rome then?

A. Augustus.

Q. Who was Christ's Forerunner?

A. John the Baptist.

Q. What became of him?

A. He was beheaded in the prison by Herod.

Q. Wherefore was it?

A. Because he reproved Herod for having Herodias to wife.

Q. Who first published Christ's birth?

A. The angels.

Q. To whom did they publish it?

A. To the shepherds.

Q. Who first worshipped Christ after he was born?

A. The three wise men of the East.

Q. How were they led to him?

A. By a star.

Q. Who slew the young children of Bethlehem?

A. Herod.

Q. Wherefore slew he them?

A. Because he thought to slay Christ among them.

Q. How did Christ escape?

A. He was carried into Egypt by Joseph and Mary.

Q. How many Apostles did Christ choose?

A. Twelve.

Q. Which of them did he love best?

A. John.

Q. Which of them was most zealous?

A. Peter.

Q. Which of them took he to witness his transfiguration and agony?

A. Peter, James, and John.

Q. Which of them denied him?

A. Peter.

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A. Peter.
 Q. Which of them betrayed
 him? A. Judas.

Q. For how much did Judas
 sell him?

A. For thirty pieces of silver.

Q. What became of Judas af-
 terward? A. He despaired and
 hanged himself.

Q. Who was it that condemned
 Christ to be crucified?

A. Pontius Pilate, the Roman
 governor.

Q. Who stirred up Pilate to
 do it? A. The Jews.

Q. Which of the apostles was
 first killed? A. James.

Q. Which of them lived long-
 est? A. John.

Q. Who was the first martyr
 for Christ? A. Stephen.

Q. What death did he die?

A. He was stoned to death.

Q. Who was it that was eaten
 up of worms?

A. Herod, who killed James
 with the sword.

Q. Who was it that thought
 to purchase the Holy Ghost with
 money? A. Simon Magus.

Q. Who was it that from a
 persecutor became a preacher?

A. Paul.

Q. Who was it that trembled
 at Paul's preaching?

A. Felix, the Roman governor.

Q. What king was it that was
 almost persuaded to be a Chris-
 tian by Paul? A. King Agrippa.

Q. When was Jerusalem de-
 stroyed, both city and temple?

A. About forty years after
 Christ's death.

Q. By whom was this done?

A. By Titus, the Roman go-
 vernor.

Q. What became of the pro-
 phets and apostles?

A. They generally suffered
 martyrdom for the doctrines
 they taught; Isaiah was sawn
 asunder, Jeremiah was stoned,
 Peter and Andrew were cruci-
 fied, Paul beheaded, etc.

PRAYER FOR THE MORNING OF A SABBATH DAY.

MOST holy and blessed God, thou art the maker of all things in heaven and
 earth; and thou madest me for thy glory and service. Lord, help me to remember
 thee, my Creator, in the days of my youth. I confess, that, by nature, I am a child
 of wrath, and an heir of hell; my heart is backward to that which is good, and
 wholly inclined to that which is evil. God be merciful to me a sinner.

O Lord, if thou hadst not provided a Saviour for me, I had been lost and undone
 for ever. Lord, deliver me from the wrath to come, for the sake of Jesus Christ
 thy Son, who laid down his life to save such lost sinners as I am.

Create in me a clean heart, O God, and renew a right spirit within me: Lord,
 take away my hard and stony heart, and give me a soft and broken heart for sin.
 O forgive all my sins, original and actual; and wash them all away in the blood
 of Christ my Saviour, that cleanseth from all sin. O Lord, preserve me continually
 from the snares of sin and temptations of the devil. Lord, give me grace to love
 thee with all my heart, to mention thy name still with reverence, to keep thy
 Sabbath with delight, and hear thy word with attention.

Lord, bless all my relations, and especially my parents; God make me a dutiful
 child to them.

I thank thee for taking care of me this last night: Lord, watch over me through
 this thy holy day, and all the days of my life, and bring me to heaven at last, that
 I may dwell with thee, see thy face, and sing thy praise for evermore: for Jesus
 Christ's sake. Amen.

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PRAYER FOR THE EVENING OF A SABBATH DAY.

Most blessed and glorious God, thou hast brought me in safety to the close of this holy day, and hast bestowed many mercies upon me. What shall I render unto thee for all thy benefits? And especially for thy love in sending thy Son Jesus Christ, to redeem perishing sinners. Thanks be unto God for his unspeakable gift.

Lord, work in me repentance towards God, and faith towards our Lord Jesus Christ. O make me one of Christ's disciples, instructed by his precepts, ransomed by his blood, and inclined to follow his example and walk in his steps.

Lord, give me the spirit of adoption, that I may cry, Abba, Father, and look up to thee with confidence, as my Father in heaven, for the supply of all my wants. O make me a wise and obedient child, and cause me to grow in grace, as I grow in days and years, that I may prove a blessing and comfort to my parents and relations on earth.

Lord, bless my parents, and be a Friend to all my friends, and forgive mine enemies. Lord, watch over the whole family, and keep us through the night, and let me lie down in a reconciled state with God. Lord, fit me for death, and prepare a mansion for my soul in heaven, where I may eternally rest with thee, and praising Hallelujahs to Him that sits upon the throne, and to the Lamb for evermore. To God the Father, Son, and Holy Ghost, be glory both now and for ever. Amen.

PRAYER FOR THE MORNING OF A WEEK DAY.

Most gracious God, thou didst form me in the womb, and took me safely from it; thou hast provided for me ever since, and kept me in many dangers. I was early given up to thee in baptism; Lord, own me as thine, and grant me a portion among thy children.

Lord, thou hast encouraged little children to come unto thee, and said, "Of such is the kingdom of God." O take me up in the arms of thy protection, and put thy hands of mercy upon me, and bless me. O give me a new heart and a new nature; and let Christ be formed in my soul.

Lord, keep me from all those sins and snares that children are liable to; and preserve me from speaking ill words, or keeping ill company, but let me be a companion to them that fear thee. Lord, help me to keep in mind my baptismal engagements, that I may renounce the world, the devil, and the flesh, and still watch against them.

O Lord, I bless thee for sparing my life, and preserving me through the darkness of the past night. Lord, guide me through this day, and help me always to mind that thy All-seeing eye is still upon me. Do thou graciously pardon all my sins, and hear my prayers, for the sake and mercies of my blessed Lord and Saviour, Jesus Christ. Amen.

PRAYER FOR THE EVENING OF A WEEK DAY.

Most gracious and blessed God, I am thy creature, the workmanship of thy hands, and I am fearfully and wonderfully made; but alas! I have misnamed and deformed myself by sin. Lord, have mercy upon me, a miserable sinner.

O Lord, give me grace to know, love, and serve thee, with all my heart, mind, and strength. O teach me to follow my Saviour, that I may deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world. May I, like Jesus, increase daily in wisdom and stature, and in favour both with God and man.

Lord, be thou a Father unto me; lead me in the way that I should walk, and grant that, from my childhood, I may know the Holy Scriptures. Lord, bless my parents, and all my relations; enable me to do my duty to them, and them to do their duty to me. Do thou preserve me through the silent watches of the night; keep me from the roaring Lion, that goes about night and day, seeking whom he may devour. Lord, prepare me to die, and bring me to thy everlasting kingdom, that I may be ever with the Lord, for the sake of Jesus Christ, who, with thee, O Father, and the Holy Spirit, is over all, God blessed for ever. Amen.

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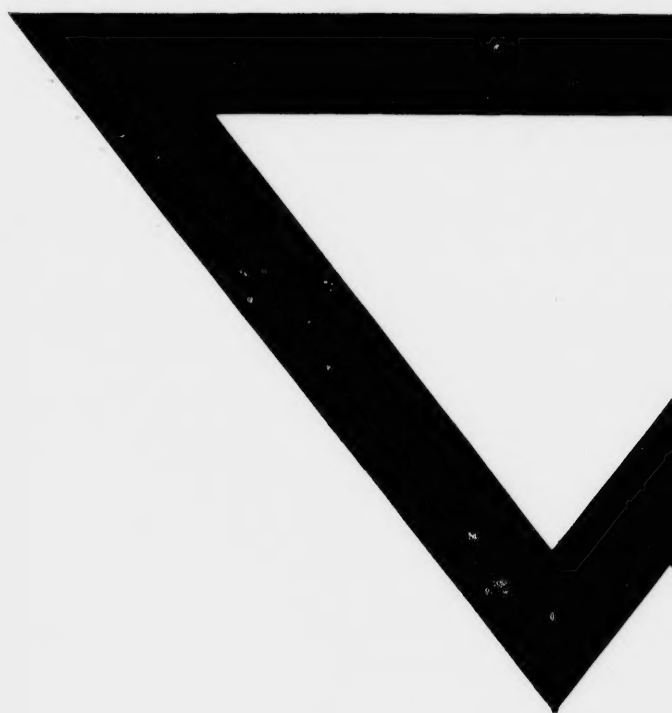
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